

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Mrs. Hardinge Britten's reference to the Smith case at Manchester will be read with interest and some anxiety. We have just read a report of the absurdity called a trial before the stipendiary at Manchester, last Monday. The only evidence offered was that of three spies who, on their own showing, were capable of deception and lying. The testimony to character on the other side, and the declarations of Miss Smith, were simply ignored. The magistrate, palpably speaking through a cloud of ignorance and prejudice, said that Miss Smith had 'pretended to a sort of knowledge which she knew in her heart she had not got,' and convicted her, fining her £5 and costs, amounting altogether to a sum of over £9.

We wish to have every respect for the law and the administrators of it, but we are bound to say that we are rather restive over this silly business of hunting 'fortune-tellers.' The police, as a rule, and even the magistrates, know no more about psychical certainties than they know about the niceties of Greek. To speak plainly, the raid upon mediums and hand-readers is sheer stupidity. It is our duty to defend the persecuted, and to make the magistrates ashamed of modern survivals of the old harrying of 'witches' (often different from other people only by being more sensitive and refined). A petition to Parliament would do good. Mr. Balfour knows enough about the subject to make him dislike these old-world prosecutions.

On the subject generally, we can only repeat that we see no reason for retaining or putting in force any of these old laws. If people like to have their fortunes told for a shilling, why shouldn't they? They may be fools; but there are so many fools, and folly has so many modes of manifestation. And it is never certain that we are not on the track of a truth. Why hinder investigation? In any case, it is time enough to prosecute when any genuine investigator or customer complains. This odious spy business is simply detestable. It is based on lying, and ought only to be resorted to when grave ends justify foul and dangerous means.

'The Daily News' lately contained a rather ridiculous paragraph pointing out the 'dangers' of Spiritualism. A lady in Italy lost her son, and was induced to attend a séance in the hope she might hear from him. At the séance, for some reason, sulphurous flames or fumes came from a cabinet, and this suggested to the poor lady that her son was in hell. She went mad. How much was Spiritualism to blame? If we could rightly apportion the blame, we should have to hand over to ignorance, priestcraft, and superstition about seven-eighths of it. It is said that the medium is to be prosecuted. We are glad to

hear it—if there was any Old Bogie nonsense about that sulphur business.

'The Agnostic Journal' says 'The Spiritualists did not like Professor Huxley. He wrote, "Supposing the phenomena to be genuine, better live a crossing-sweeper than die and be made to talk twaddle by a medium at a guinea a séance."' We do not feel quite sure that this was the exact wording of Mr. Huxley's supremely silly remark, but it is near enough. It always appeared to us to reach the summit of unscientific foolishness. Science should know no preferences, and count nothing common or unclean. Besides, no one ever said that anyone on the other side could be 'made' to do this or that. If a spirit wants to talk twaddle, on this side or the other, it will do so, with or without any guinea (and that was one of the silly sides to the remark, for nine-tenths of the talk at séances is done without fee of any kind). Mr. Huxley thought anything interesting concerning a grub or a bone; but he actually professed to be uninterested in the survival of the human creature beyond the bounds of death. This it was which made Spiritualists sorry for Huxley. There was no question of 'liking' or disliking in it. They were only sorry for an able scientific man who could be so unscientific. But they always understood that his absurd remarks were only of the nature of a rotten egg—only meant to express his contempt—on a par with Tyndall's vile phrase, 'intellectual whoredom.' But that was also eminently unscientific. In fact, both he and Tyndall were very foolish in regard to Spiritualism: and, even of great men, we ought to tell the honest truth.

Our good old friend, J. M. Peebles, is a delightful fighter—always alert, tough, well-informed, good humoured but revelling in his swashing blows and cataract of masterful words. All this is manifest in his latest controversial gunboat, 'A critical review of Rev. Dr. P. E. Kipp's Sunday night sermons against Spiritualism' (San Diego: Peebles Publishing House). We feel almost forced to say—'Poor Kipp!' But if the object of a man's thinking life is to find the truth, we ought to congratulate him; for, any way, Mr. Peebles' 'critical review' will give him plenty to think about.

'Hell: A Critical Review of Rev. Dr. P. E. Kipp's Sermon upon What is Hell?' is another of Dr. Peebles' red-hot shots at the Old Bogie of the theological world. Strange that there should be any need to keep up the firing! But he manages to show that at least 'Hell modified' is now the order of the day. For himself, he says:—

As some seventy-four winters have whitened my hairs, as I daily turn westward toward the sunset years of mortal life, as I am more and more conscious of an eternity stretching on before me, an eternity of peace, and joy, and progress, a deep feeling of solemnity thrills the depths of my being, and yet it is a solemnity all aflame with hope and trust and love, a spiritual knowledge of God, Heaven, immortality, and eternal progression.

'Borderland' for July is a remarkably bright number with keen outlooks all over the field. No Spiritualist can

afford to do without it. It contains important references to the Conference last May, a very useful collection of testimonies on the question, 'Is man immortal?' interesting notices of Astrology, Theosophy, Psychology and Folklore, and many side glimpses of fancy and experience. We are very well pleased to see that Mr. Stead takes up our challenge, and offers what we asked. Here is his answer:—

I shall be delighted to take the Editor of 'LIGHT' into my confidence, and do what I can in the way of co-operation with any of his friends who may be agreed upon, subject to the usual conditions as to time and convenience. For I am very busy, and all the automatic writing I get comes to me at odd moments, and I am not by any means sure whether the effort to produce phenomena to order, under conditions which do not conduce to self-forgetfulness, and the impassiveness necessary to receive communications, might not prove fatal to success. But that, like everything else, is a subject to be solved by experimenting.

Our readers may rely upon it that, if this can be successfully followed up, it shall be.

This, from 'The Philosophical Journal,' should give us pause. Even Spiritualists need to ponder it and apply it:—

It is too common to affix labels to thinkers and then to make them responsible for any belief or vagary that may be imagined in connection with the name. It is just as well if one passes through life unlabeled. It is not then necessary for him to explain to everybody who has formed ideas of what he believes or disbelieves, and to make long statements attempting to reconcile this, that and the other, when there is no need of any such reconciliation in the minds of intelligent and careful thinkers.

No system contains the whole truth. Indeed all statements embody but a small amount of truth in relation to the things they teach. Most systems, if they could be viewed from the standpoint of absolute truth, would probably be seen to be childish in thought and exceedingly grotesque. What is needed is earnest search for truth, acceptance of facts as fast as they are discovered, and an unprejudiced and impartial spirit in viewing all theories and conclusions, whether they accord with our views or not.

To us, a friend wrote the other day, 'I am an anti-supernaturalist': and this he wrote with an eye to our Spiritualism. He received the unexpected reply: 'And so am I.' He was astonished. 'I thought you believed in spirits,' he replied. Poor man! It had never occurred to him that a spirit could be natural! 'The New Age' hit it neatly lately:—

Supernatural means *eminently* natural, transcendently natural. There is the natural of the lowest plane; there is the natural of a higher plane; and the natural of the highest plane. Physical nature constitutes one plane, or region; psychical nature, another plane; and Divine Nature, another. And the three planes may become a Trinity in unity.

And again:—

Now as the inner man is by far the more real man of the two, ought not this to convince us that there is an invisible world corresponding with our own invisible man, and that the world, which to our flesh is invisible, is much more real than the world in which our flesh lives, moves and has its being?

Sir Walter Besant, it appears, was ill when he wrote that 'Queen' article to which we lately referred. We thought something was the matter, and we truly sympathise with this capable writer who, he now tells us, had 'a touch of gout' when that curiously scornful article appeared. In the circumstances, we entirely forgive him. Gout is really very unnerving!

We forgive him all the more readily because it seems that, after all, he really believes pretty much as we do. He frankly says:—

I have never seen any communication, in short, which advances our knowledge of the next world, though I have seen a great many which have evidently proceeded from a very lofty spiritual level, whether of this world or the other, couched in

fine language, breathing a noble and beautiful conception of immortality; yet never any which could not have been written by a living man or woman. Do I, therefore, deny the existence of spirit communications? Not at all. I might even, perhaps, explain the vagueness of which I speak in this way; it may be possible for a spirit to communicate with a man *subject to the limitation of human comprehension of things unearthly*. In other words, such communications must necessarily be incomplete. This, again, would account for the raptures of certain saints; they cry out in vague phrases because language cannot interpret what they see. I possess, for instance, a book of ecstasies or raptures of a certain anchoress of the fourteenth century, which were taken down and preserved. Throughout the pages one perceives that the woman was trying to express, and could not for lack of words, what was in her mind. She was trying to describe her visions, but could not. Therefore we have page after page of ejaculations. I should like very much to believe in Spiritualism. I am quite convinced of the honesty and good faith of many who do believe in it. But since no spirit ever comes to me, unworthy; since no spirit can improve our existing Rule of life; since things physical have been left for man unaided to discover; since we cannot, by the alleged spirit's own showing, understand things of the next world; and since we seem to know already from other sources, notably a certain collection of books, everything that they can tell us; it seems to me a waste of time to look further into the matter. To others, however, it may seem different—and those others I do not venture to judge or to condemn.

That is all very well; but Sir Walter assumes a great deal here; and his conclusion is singularly lame. After admitting so much, we reasonably look for approval of investigation, but that 'it seems to me a waste of time' is lamentable; for surely, even if nothing is told us by the unseen, which we did not know, or could not find out for ourselves, it is unspeakably important to be sure that they communicate at all.

This is Stopford Brooke's latest version of the resurrection of Jesus and his appearing to his disciples—a quaint mixture of Transcendentalism, Hypnotism, and Spiritualism:—

Jesus having passed into the other world, and being filled with ardent desire to convince his disciples that he was alive, and having the power from God to impress his thought on their thought, his very being on their being—in the same manner invisible, inaudible, as God had communicated Himself to man from the beginning, in accordance with the order of the spiritual universe—*did* flash his living soul on theirs, *did*, out of his intense will to make his life known to them, impress his living thought on theirs. He drove from without this livingness of himself into their minds. 'I who was dead am alive again, and will be with you for ever. I am raised again, and with the Father, and you will be at one with me in my eternal life with God.' Again and again he made this impression upon them till it became the experience of daily life. But when it was first made, it lifted them into a state of lofty exaltation. They were swept out of the ordinary physical condition into an extraordinary one—that in which mental impressions are naturally translated into apparently sensible forms.

We have received a letter from Mr. Duguid, complaining that we closed the correspondence in which he was concerned, before hearing from him. We can only say that he had every opportunity to reply, explain, or protest, but he remained silent, and we rather admired him for it, especially as others sufficiently defended him. He now says that 'Mr. Glendinning's statement as to how the photograph was got is accurate.' Of course; and that need not be said. He also says, 'I repeat that I am but an instrument used for the production of these pictures.' Again of course; and that also need not be urged. We all know it, and Mr. Duguid can afford to take it for granted. Besides, he must remember that we have gladly offered to hear from his friend Mr. Hutchinson on the subject.

We have received other letters which only confirm us in the decision to stop the correspondence. All that is to the point has been said; the rest could only be recrimination.

THE PROPOSED TRAINING COLLEGE FOR MEDIUMS.

CORRESPONDENCE *in re* THE TRAINING COLLEGE FOR MEDIUMS,
AND A NEW AND URGENT DEMAND FOR ORGANISATION
AMONGST SPIRITUALISTS.

BY EMMA HARDINGE BRITTEN.

As my previous articles in 'LIGHT' on the above-named subjects have called forth a deluge of letters which far exceed my capacity to deal with singly, I will again ask permission to refer sympathisers and objectors alike to such space for my replies as can be afforded me in these columns.

To several querists as to whether I propose to take any personal part in the management of such a college as I desire to see established, I answer emphatically, No; that is, beyond tendering such advice as good spirits may suggest to me, and my long years of Spiritualistic experiences may render available. But although my engagements in other directions, and other causes, may unfit me for active service in the proposed establishment, I cannot doubt but that any number of well-qualified assistants could be found to fill each position of duty that the case might demand.

Next, I am asked—and that by at least a score of earnest correspondents—whether it be wise or even possible to enter upon so momentous an undertaking as I have sketched out until a complete organisation of Spiritualists is formed, and (as several of the writers suggest) the RELIGION of Spiritualism has been defined—registered as an existing sect or denomination—and its practices legitimatised, in the ordinary methods common to all other religious associations.

On these last points I have neither doubt nor question. But the chief difficulties that arise in seeking this important protective action come from the Spiritualists themselves, many of whom are indifferent to any other branch of the subject so long as their own personal interests in the investigation of the phenomena are satisfied; whilst others, again, insist that Spiritualism is *not a religion*, and strenuously oppose its being so regarded. To the latter class I would urgently press home the question, What, then, is religion? As I do not wish to incur, either for the editor who prints this paper or for myself, the writer, the brutal treatment of which I shall presently speak, lately accorded to one of our good Manchester mediums—namely, to be arrested late on a Saturday night, so that she might be shut up all that night, all Sunday and Sunday night in a prison cell, and be tried for heresy on Monday morning—so I will keep my usual analyses of what STATE and popular religious sects are, and from whence they come, for my own lectures. In the meantime, I will answer the question propounded above by saying that Spiritualism is not only a religion, but that it is THE ALL OF RELIGION THAT MAN AT PRESENT KNOWS ON EARTH. Spiritualism is not only the religion of every-day life, but it is the only one in existence at present that proves what it asserts. Putting aside the farce of making special places, persons, ceremonies, and dresses the only representations of popular religion, TRUE RELIGION consists first of the belief and trust in an Almighty Creator—a spiritual 'Alpha and Omega' whom we call 'God'; a belief and firm trust in the immortality of the soul; and thirdly, of such methods of how to live on earth as will prepare our arisen souls after death to live and progress in the life hereafter.

On these three vital and all-embracing points of life here and hereafter, Spiritualism says, GOD—the First Great Cause—is SPIRIT, as man, the effect of God's creation, is spirit. If God—the inevitable Cause and Creator—is Spirit, whether that Being is one or many, man, the effect and re-creator, proves God when he proves spirit existence. Look at the wonderful work that man has effected in changing the savagism of the old desert earth into the scenes of physical, mental, and intellectual power that the world now displays! Does not this re-creative power in man, the effect of being, prove the existence of the Creator of the universe, God, the Cause of being? Then, again, man, the deathless spirit, as revealed in millions of uncontrived, unpremeditated spirit communications, proves (inferentially) the immortality of the once developed soul, and the ever-progressive nature of that soul until it becomes as God. And these same communications come spontaneously—come from those that are living in the very experiences of what they teach, and, for the most part, come from

the dear fathers, mothers, and friends that would not deceive us, and, instead of being revived from the dark ages of antiquity and manipulated by priestcraft to suit its own purposes, they come to man fresh and unexpectedly to-day, and can be repeated to-morrow, and any to-morrow of the future, when we can find a mediumistic battery that spirits can communicate through.

Finally, on the subject of how we shall order our lives here, so as to prepare for progressive happiness hereafter, these travellers from the far country do not offer to robbers, murderers, and criminals of all kinds, perfect immunity from penalty and an easy entrance into an imaginary Heaven, or the unjust and immoral *incentive to sin*—namely, the assurance that all their penalty for sins committed consists of the fact that the innocent died to save the guilty, and that they have only to *believe this*, and go straight to Heaven—even from the gallows tree.

On this point, and as the reform of all reforms, when humanity realises the truth in full, every returning spirit declares that the kingdom of Hell is created just as surely within the human soul itself as is the kingdom of Heaven—nay, more; I challenge any of the millions of Spiritualists now existing in the various countries of the earth to deny that every returning spirit has declared that every wrong man has committed on earth must be personally atoned for by personal reform, and that though eternal progress is open to every soul in being, that progress can only be attained by penitence, reform, and treading the upward way by the progressive spirit within the individual soul itself.

For the universal truth of these stupendous and reformatory doctrines I might refer to the millions of independent teachings which have come from wholly unrelated sources all over the earth during the last forty-seven years of the Spiritual dispensation, but for the present I am obliged to turn to another subject of immediate importance. Many who read these words have, doubtless, already learned what I am about to record with equal pain and humiliation, and that is, that here in Manchester, some time last week—from my present time of writing—two artful, treacherous women were sent by the police to call upon and betray a Miss Smith—a good, earnest, innocent woman, practising her special gifts of psychometry and clairvoyance. After receiving the usual proofs of these noble powers, the betrayers asked the medium's charge, and, receiving for answer that she had none, they left on her table a shilling a-piece as compensation for her time and service. On the following Saturday—too late to call for friends or assistance—the police arrested the poor medium, and kept her all night and all Sunday and Sunday night locked up in a prison cell. Brought to court to be *tried* on Monday morning, for *fortune telling*, the poor woman, by aid of friends and all the funds that Manchester Spiritualists could raise, procured a remand till next Monday, a day that will have passed before this writing reaches the office of 'LIGHT.' The result then will be known, and doubtless will at once be reported—but, whatever that result may be, much suffering, pain, and humiliation to the poor victim, and a large amount of expense to those that can but ill afford it, will have been incurred. But this is not all. Whatever the end of this special case may be, it must have a marked and most important influence upon the progress of Spiritualism in the future.

It must be remembered that all the age actually knows of the truths and conditions of the life beyond the grave have come from the dwellers in that life during the last forty-seven years—and that through these same spirit-mediums, who, for the exercise of the gifts with which God and the angels have endowed them, are now liable to be dragged from their homes, imprisoned, hurt in mind, health, and purse; their friends taxed cruelly to help them: and thus the entire business is made into a mockery of the 'Word of God'—the State Church's Bible, in which prophecy and spiritual gifts are again and again announced as the Inspiration of God and His angels, and in which the Founder of the Christian religion, publicly worshiped as God, declares again and again, but especially in the last verses of the last chapter of St. Mark, that it is only by the exercise of miraculous gifts and powers that belief in Him can be proved!

And now, Spiritualists, what are you going to do in this emergency? It is only through the communications of spirits, necessarily given through human instruments called 'mediums,' that the continued life of your spirit-friends after death can be proved. It is only by these present-day revelations that you yourselves know that you will survive the shock of mortal

death and learn the exact nature of the life to which you are bound. And yet, if the last instrument of the revelation is to be imprisoned, fined, ruined in name, purse, and person, and all her friends and sympathisers are to share in this calamity, what are you going to do, and how are you going to meet such an infamous oppression of your personal rights, liberties of religious opinion, and God's goodness in opening the gates of the higher life to the view of humanity?

I say now, as I did to an assemblage of outraged Spiritualists who met together last Friday (July 26th), in Manchester: 'Organise! Organise! Strong in force, resolution, and numbers, and DEMAND OF THE LAWS of this so-called "free country" protection for your religious belief and its practices, just as surely as protection is accorded to any and every other religious belief in the land, from the Calvinists to the Unitarians.' Whatever the result of the trial may be, that trial is a disgrace to the land, and a scandal to the superhuman powers that have opened the gates of the life beyond the grave to the view of those who are each and all drifting fast thither. If you ask me, O my readers, how you can or should organise for this much-needed protective law, I answer: Let the monied men and women of the land awake to the immense responsibility that rests upon them, and remember that they are but stewards of the wealth entrusted to their keeping—a wealth they must leave behind them at death, whilst they themselves go to a land where every sin of Omission must just as surely be atoned for as sins of Commission.

Meantime, if the rich and the powerful choose to neglect the opportunities which the wonderful spiritual revelations warn them of, and their earthly endowments afford, do you, working men and women, arise in your numerical strength and power. Every religious organisation sufficiently united in definite points of belief, when named, registered, and placed under the protection of the laws afforded to religious bodies in this land, can celebrate their services, endow and conduct their schools of scientific practice unmolested; and if spiritual teachings be thus protected, can as surely predict by word of mouth, or astronomical calculations, the future of individuals, as the weather prophets can predict and publish the changes of weather that will ensue a few days or a week in advance.

Let all our doctrines and practices come into judgment; our beliefs, services, school teachings, literature, arts, and sciences be protected, as they will be and must be, in a calm, united, and forcible demand for religious protection.

Let those who will, open up the *church-spire umbrella* to shield them from the rain of popular opinion; the true, the good, the brave, and self-sacrificing, even in this early day of the mighty spiritual revelation, will live to realise the poetic refrain of Gerald Massey, when he writes:—

Build up heroic lives, and all
Be like the stainless sabre,
Ready to flash forth at God's call,
His chivalry of labour.
Triumph and toil are brothers twin,
Joy is the child of sorrow;
In every field the workers win,
If not to-day, to-morrow.

THE INTERNATIONAL CONGRESS IN 1896.

The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death and the possibility of communication between the living and the so-called 'dead.' This preliminary notice is given in the hope that our friends in foreign lands will everywhere take the matter into serious consideration as soon as possible. We invite communications and inquiries on the subject.

LUMINOUS CARDS FOR DARK SEANCES.—In reply to several correspondents, we can now supply to order only, from office of 'LIGHT,' Mackenzie's Luminous Cards, mounted in strong frames, for use in séances for illuminating the materialisation. They may be 'charged' with the sun's rays or with the magnesium wire supplied with each, together with full instructions. Made in three sizes. Prices, post free, 3s. 6d., 4s. 6d., 5s. 6d.

MR. STEAD'S GIFT DUPLICATED.

In the July number of the Italian 'Revista di Studi Psichici' there is a remarkable account by Mons. Bonatti of a gift which he possesses. It is almost exactly the same as Mr. Stead's, and appears to have been developed about the same time. He says: 'The communications had, from the beginning, all the Spiritualistic traits, and the caligraphy of several imitated pretty well that of the defunct persons who seemed to present themselves and whom I knew when alive. However, I also knew their handwriting.' A curious feature in the case is that the writer, after having for a time got rid of what he calls the obsession of a personality, who was not had, but frivolous and untruthful, having in the meantime widened the confines of his psychical knowledge, succeeded in convincing this personality that it might be an emanation of the unconscious portion of the writer's self, and that in consequence of this the control gave itself the name of his 'Second.' The details of the writing given are of a somewhat extended character, but the following samples will fairly represent the bulk. The writer first explains his physical condition. His health is perfect, and he has always had a robust constitution. For nine years down to 1890 he passed his time in sport, gymnastics, and boating. In winter snow and under a summer sun he dressed in canvas trousers, cotton vest without sleeves, and had no other covering. In spite of this he never had a quarter of an hour's indisposition; and when he writes automatically he is in his normal state. He has no idea when he starts as to what is to be the nature of the communication, but after a few words have been written he can generally guess what those will be in what he calls cases of telepathy—messages from the living to the living—and which form the subject of his article. They are from sleeping or dreaming persons residing in places more or less distant from his own. The first of them, he says, was a revelation to him, as he had never heard of similar cases, and, down to February, 1893, there were very few failures. The failures, he thinks he traced to the circumstance that he *desired* the phenomena, the successes having been spontaneously presented. He, however, premises that, some of the failures being connected with dreams, we should bear in mind that people often entirely forget dreams, and that some failures may be so accounted for.

'February 18th, 1893. 10.30 p.m.

'I wrote automatically something which was partly illegible, and which was transmitted by a person who was dreaming. Having questioned G. P. (the transmitting dreamer), on the following morning, he declared that he dreamt about me, but could not remember the circumstances. He had gone to bed at half-past nine. He was a friend of mine from infancy, who had had no communication with me for several years, and did not remember dreaming of me on any other occasion.'

A large number of the communications are of trivial import in the writer's eyes, but they are nearly all very good 'tests' of an intelligence guiding the messages, from whatever source these may be supposed to come.

'October 14th, 1892. 7.30 p.m.

'I wrote automatically, "Call at Pedrocchi's, as M.O. is there."'

'That evening I wished to see M. O., whose custom it was to be at the Café Pedrocchi except on certain fixed evenings in the week, when he was engaged. That evening was one of these. As soon as I had the message I went to Pedrocchi's, only a few minutes elapsing in the transit, and found my friend quietly sipping his coffee, as an unforeseen circumstance had left him free.'

'October 21st, 7.30 p.m.

'I wrote automatically, "M. O. pronounced your name just now in presence of Miss R."'

'Two hours afterwards I found M. O., who confirmed the statement. About half-past seven he was reading to Miss R. a letter which had reached him that evening, and in which there was something referring to me.'

'November 2nd, 4 p.m.

'I wrote automatically, "Ernacora is coming in the tram." I knew that Dr. Ernacora (one of the "Revista" editors) had left Padua in the morning, and was to return during the day; I did not know where he had gone, and did not really know the train times. The same evening Dr. Ernacora informed me that he had arrived from the station and entered a tramcar in the Piazza Garibaldi about four o'clock. I had not, for many hours, left my studio where I wrote, nor had anyone come to me who might have told that they had seen Dr. Ernacora arrive. From

my studio the passing trains cannot be heard, nor can the Piazza Garibaldi be seen, neither have I a window looking on to the street from which any person might be heard saying that they had seen Dr. Ermacora arrive at the station and go down by tram.'

Some of the other communications are very striking, but they are too long for insertion. Throughout, Mons. Bonatti is very particular in weighing all possible normal sources of supply in regard to these (to him) strangely convincing phenomena. But why he should choose such a long, roundabout way as telepathy to explain the matter seems, after all, the chief mystery.

MR. MYERS AND 'RESOLUTE CREDULITY.'

BY DR. GEORGE WYLD.

I have read Mr. Myers' paper as just published in the 'Proceedings of the Society for Psychical Research' with the above title.

Now, although all truthful and thoughtful Spiritualists feel themselves under an obligation to that Society for its persistent determination to reject all evidence which cannot bear the strictest investigation, yet that Society, in the persons of its most active members, seems to me generally, in its resolute *incredulity*, inconsistent with its scientific pretensions.

For instance, many leading jugglers have asserted that certain admitted Spiritualistic feats are quite beyond their art, and yet prominent members of the Society for Psychical Research assert that said feats were performed by jugglery. Does this not manifest a great amount of *credulity* on the part of these clever men, who consider themselves in these things so much wiser than trained experts?

This remark I find confirmed on pp. 228-9 of the 'Proceedings' as above, where Mr. Myers lightly ignores the mystery of my iron ring, now for ten years on Husk's wrist; for, although Mr. Maskelyne examined the ring *in situ* at my request, and admitted that he could not account for the phenomenon, saying that it was more puzzling than any Spiritualistic phenomenon ever brought before his notice, yet Mr. Myers is not puzzled, and quite easily perceives imposture! Are we not, then, justified in saying that his last utterances regarding this ring manifest a *resolute incredulity*?

But although I can easily forgive Mr. Myers for his attempt to shut his eyes to the facts of an experiment which if widely demonstrated to be true (as the greater contains the less) would render all other Spiritualistic phenomena easily credible, and render all the theories (including that of the subliminal consciousness) and all the past experiments of the Society for Psychical Research *comparatively* unimportant; yet I can scarcely forgive him when in a passage of seven lines he permits himself to print seven errors, or unwarranted inferences, concerning my ring story.

The passage is as follows: 'A committee, including Mr. Crookes, examined an iron ring which encircled Husk's arm, and was believed by his admirers to be too small to have been placed in that position by ordinary means. The committee found that it was just *not* too small, and offered to take it off again by ordinary means—guaranteeing the wearer against any pain in the process by a few whiffs of chloroform. The offer was declined, but the ring did not much longer figure as a standing miracle.'

When I examine this sentence I find, as I have said, seven errors, or unwarranted inferences, as follows:—

1. Mr. Crookes performed the test experiments on Husk; but, when Mr. Myers would lead his readers to infer that Mr. Crookes took Mr. Myers' view of the case, he is in error, for Mr. Crookes himself informed me that he declined to assert that the ring *must* have been placed on Husk's wrist by ordinary means.

2. I not only 'believed,' but *know* by *persistent experiment* that it was impossible to place the ring on Husk's wrist by ordinary means, or thus to remove it intact.

3. The committee did *not* find that the ring was 'just *not* too small' to be placed on Husk's wrist, but showed by their own measurements that not only Husk's hand, when painfully compressed by metallic tape, but also the hand of one of the committee, somewhat smaller than that of Husk, when compressed under ether, remained too large to permit of the possibility of any ring the size of that on Husk's arm to be passed; the ring measurement being 182·5, whilst the largest measurements

of the compressed hands of Husk and another were 186, 189, 192, 194 millimetres.

4. 'The committee offered to take the ring off by ordinary means.' Surely the committee did not, as scientists, thus commit themselves, for they could only offer to *attempt* to take it off.

5. 'They guaranteed the wearer against any pain in the process by a few whiffs of chloroform.' Yes, but that could not guarantee the wearer against any *after pain* of a lacerated or fractured hand.

6. 'The offer was declined'—and very wisely so; but it is inferred that Husk refused because he feared the exposure, though he told me that he declined because he had already suffered much pain at the hands of the committee, but he would have submitted to the chloroform had I been present, and surely, as the object of the committee was to test the phenomenon, my not having been asked to attend, although the only one knowing all the facts, seemed to indicate some fear or weakness on the part of the committee.

7. That 'the ring did not much longer figure as a standing miracle,' is quite incorrect, as it is still *in situ* after all these years, and remains 'a standing miracle' in the sense of my definition that 'A miracle is the abnormal and direct action of Spirit on Matter.' The fact of this ring and its *permanence in situ* is, I believe, unique in the history of Spiritualism, and it remains as a demonstration that Spirit is the Substance of Matter, and I would ask all who are interested in the question to read the details as given in my 'Theosophy,' pp. 214-26, a copy of which book is in the Spiritualists' Library, and also in the library of the Society for Psychical Research.

The above passage quoted from Mr. Myers is generally misleading, because he would lead the reader to infer that the committee came to the conclusion that the ring could have been easily put on Husk's arm by normal means; but the verdict of the committee is most cautious, and is in these words: 'We cannot infer that it is impossible that the ring should have come into the position in which we found it, by known natural means.'

This verdict the careful reader will easily detect as having quite a different tone from the verdict of Mr. Myers, and would lead one to suspect that, although resolutely incredulous, he is, perhaps, not always resolutely accurate in his judgments on the Spiritualistic phenomena which are presented to him from other sources than those which come to him through his exclusively selected channels; while, as regarding these last, he would appear to be as credulous as most of us.

Any one possessed of common sense, and common powers of observation, only requires to inspect my ring (now on Husk's wrist) to be convinced that it could not possibly be removed intact without serious injury to his hand. Mr. Husk's address is 29, South-grove, Peckham.

But even granting that mediums are not always honest, it is as illogical to conclude that this invalidates all the phenomena accompanying them, as it would be to assert of poets and painters of debased habits the impossibility of their sometimes producing poetry and paintings of the most refined spiritual beauty.

STABILITY.

'Wisdom and knowledge shall be the stability of thy times, and strength of salvation.'—Isaiah xxxiii. 6.

[These lines, not without a merit of their own, are, however, chiefly given as the words of one who has proved their truth; the writer having entered into the kingdom of Heaven on earth 'through much tribulation.']

Let no vacillation move thee,
Let no roving wishes rise;
Let thy firm decisions prove thee
Steadfast in the choice that's wise.

Love the bridle which restrains thee
From all sudden starts of thought;
Reverence the check that pains thee,
As with holiest purpose fraught.

For the way to Truth is narrow,
That to Self-indulgence broad;
Sharper than the sharpest arrow,
Are the things that lead to God.

Only, be thou calm and steady.
Fix thy purpose, and be still;
Always patient, always ready,
Seek and love thy Father's will.

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A Journal of Psychical, Occult, and Mystical Research.

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MONEY AND HEAVEN.

In a previous article we considered the heavenly use of money as suggested by the saying of Jesus, 'Lay not up for yourselves treasures upon the earth, but lay up for yourselves treasures in Heaven'; and we hope we indicated a wide and very practical application of those fruitful words. But much remains to be said, and there is something it is necessary to say.

The blunt truth is that the desire to be rich, and the very strong desire to hoard up money, can only be classed as a gross kind of vulgarity. And, worse than that, the ambition to die a very rich man, and to compete with other dead or living men in that rather ghastly enterprise, is as contemptible as it is absurd. In truth, immense wealth and the love of it are a kind of disease, a sort of financial repletion, a monetary indigestion. There ought to be some cure for it. Perhaps, some day, the State will find one.

But now our treatment of this problem must very carefully include the case of the man who is committed to some huge and intricate business, involving directly and indirectly, the livelihood and well-being of perhaps vast numbers of people. Such a man, in order to be safe, must be rich; and it is right that he should be. We might willingly go farther and say that a rich manufacturer or shipowner or shopkeeper may be a blessing to the world, and one who daily lays up treasure in Heaven; for there is a Heaven-side to making and selling—and a possible Hell-side too. There was once in Yorkshire a coal mine that went by the odious name of 'Hellmouth,' simply because of the long-standing ill-will which existed between masters and men. Events led to an entire change of system and control. Every living creature in connection with the place was taken into the confidence of the employers and given a direct interest in the business. The poorest lad, long used to being neglected, buffeted, and merely used, had attention and sympathy. Everyone was taught the meaning and value of goodwill and co-operation, and, for many years, Hell was transformed, in a degree, to Heaven.

In every business there are innumerable opportunities for laying up treasure in Heaven; and opportunities so trivial, so simple, so homely, that many at first would smile at such matters being connected with the heavenly life: but the angels know that that life is profoundly connected with these trivial, simple, homely things. Is it not all the difference between earth and Heaven, ay! between Hell and Heaven, when even one poor girl passes beyond the work-gates with a little song of gladness in her heart instead of the old bitterness of the sense of injustice or neglect?

Let the employer who wants to run his business and to lay up treasure in Heaven in doing it, look after his people

with kindly eyes and a sympathetic spirit: let him not think that all is over when the work is done and the wages paid: let him ask himself; 'Am I making every work-place as comfortable as I can?—as bright, as warm, or as cool, as well ventilated, as I can? Do I provide as fully as I can, in every way, for the necessities and the happiness of my people? Are they forced to stand when they might sit? Do they eat their bread with bitterness, or do they think of me as a kindly friend? Do I leave too much to overlookers who may be tyrants, or to bosses who may be ignorant and unjust? Do I know every boy on the place, and have I so spoken to him that he looked into my face and smiled?'

A captain of industry might be a kind of priest of God, who would want to be strong and rich mainly that he might help in the work of God's world, and do good to those who are safe only so long as he is secure: and he might revel in the delightful divine service of using his prosperity for the good of his little army of workers. But how easily may success in business work the other way; and turn even good-natured men into stiflers of the struggling and beaters-down of smaller men! How often it happens that the strugglers and the small men are deliberately stifled by the strong, who are able to undersell them until they are choked off so as to make way for the masterful monopolist who has indeed laid himself open to that which becomes a warning when it has ceased to be good counsel: 'Lay not up for yourselves treasures upon the earth'!

Nor can it be said that one complies with the call when, not for one's self, but for children or kindred, the treasure is laid up; for this too can easily be overdone. Is the experience of the world so much in favour of relieving one's children from all need of exertion, and every motive for prudence and self-control? There is, in truth, a distinction between providing for one's own and pampering one's own. And, beyond that, the world's experience teaches us another lesson—that one can never be sure of the result. The writer of the Book of Ecclesiastes groaned out good sense when he said; 'I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me: and *who knoweth whether he shall be a wise man or a fool?*' Truly, a thing worth considering—and especially in the light of the question whether the very leaving him the treasure may not actually *make* him a fool!

But the case is deplorable when there is no one to come after. And again the writer of that wonderful book saw to the bottom of it;—'I looked and I saw the emptiness of it. Here is one who is alone. He hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches: neither saith he, "For whom do I labour, and bereave my soul of good?" This also is emptiness, and a sore burden.' Indeed it is! How much better to overcome the clinging to the surplus beyond one's need, and use it for increasing the treasure-stores of Heaven on earth!

But, in one sense, the best thought remains, in the contrast between the treasures here and there. The one is but for a moment; the other for the lasting day: the one wastes or rusts; the other ever increases: and surely, even as a matter of sober calculation and common-sense, one ought to be clear as to the preference. If it is true that in a little while we shall go to the world where we may hope to find Socrates and Savonarola, Bruno and Tyndall, Wickliffe and George Herbert, to say nothing of those lofty hills of light where we might meet with Jesus and John and Paul, surely the great saying is greatest in its wisdom when it bids us prepare: as though it said to us; 'Make the choice, and make it soon: and make the earth-treasure a means and not an end. Live for the higher

reason, for the conscience, for the spiritual imagination, for the inward hungerings, for the unseen motives, the hidden consequences, the heavenly ends. Presently, all these tinselled toys will be as nothing to you—these gold and paper playthings you will have to leave. Live for the things that will live, and be ready to make the transcendent change: for, indeed, if we knew all the truth, we should even long to go—from the playthings to the things that are for ever real.

As a fond mother, when the day is o'er,
 Leads by the hand her little child to bed,
 Half willing, half reluctant to be led,
 And leaves his broken playthings on the floor,
 Still gazing at them through the open door,
 Nor wholly reassured and comforted
 By promises of others in their stead,
 Which, though more splendid, may not please him more :
 So Nature deals with us, and takes away
 Our playthings one by one, and by the hand
 Leads us to rest so gently that we go
 Scarce knowing if we wish to go or stay,
 Being too full of sleep to understand
 How far the unknown transcends the what we know.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. ELLEN GREEN.

A short time since I gave an account of a chat with Mrs. Stansfield, a bright little medium from the North, enjoying much honour in her own country, and commanding it in London immediately her remarkable gifts became known. Mrs. Green, of Heywood, is another Lancashire medium, or Lancashire witch if you will have it so, who, in many respects, compares with Mrs. Stansfield, of Oldham.

She is a pleasant mannered, pleasant spoken little woman, very quiet and very retiring, with the accent of her native county just enough marked to agreeably flavour her talk. She and I, with several friends, were seated round a tea-table one evening, and, as Mrs. Everitt was one of the company, raps were plentiful on table, on sideboard, and on floor. Mrs. Green, who, as she told me subsequently, sees people out of the flesh as plainly as those that are in, described to us the spirits making the raps as well as others, and most of the descriptions were readily recognised by one or other of those around the board.

Readers who have followed this series will remember my description of the peculiar raps of a spirit friend of the Everitts, one, J. W. B., whom they had known as a carpenter in earth life, and whose delight it was to reproduce on or in the table, all the sounds of the carpenter's shop—the chisel, gimlet, hammer, saw, and what not—in realistic succession. J. W. B., at this meal of which I speak, made his usual raps; and Mrs. Green, who had never seen him, and probably never heard of him except perhaps in casual mention, described a peculiar looking little old man, bald headed, bushy eyebrowed, with an enormous nose—'almost all nose,' she laughed—and a habit of walking about in a bent attitude with hands locked round his back. 'J. W. B., to the life,' declared the Everitts, simultaneously. 'He is a beautiful spirit,' said Mrs. Green. 'Beautiful—like that?' queried one, with an amused smile. 'Oh, he does not *look so* as a spirit,' she responded, quickly; 'that is how he showed himself to me so that you might know him.'

Mr. A., a veteran of Spiritualism, on a visit to London at the time, happened to be one of the party, and to him she pictured, as standing by his side anxious to give a sign, a venerable old gentleman with side whiskers close cut, but long flowing beard which he constantly passed through his hand, and other characteristics one by one detailed. Mr. A. frankly confessed that he could remember no such

person; but when the medium added that he had died abroad, and looked like a clergyman, he exclaimed, with surprise at his own forgetfulness, that he knew the spirit well, an old friend, a Dissenting minister of great power, who had accepted a post in Australia three years ago, gone out, and died there.

If he failed in immediate recognition in this case, Mr. A. had no doubt about the identity of his blind brother, who was also described, with great blue eyes, and with a bright cord of affectionate affinity joining them. Mrs. Green professed to know at once that they were brothers by the colour of this cord, and 'Brothers we were indeed,' assented Mr. A., with emotion. Mrs. Green further



MRS. ELLEN GREEN.

(From a photograph by The Artistic Photographic Company, 72, Oxford-street, W.)

described the brother's wife, with her remarkable head of wavy golden hair, and her premature departure and unsatisfied wish,—she had died of childbirth, and the desire, not granted, was to take the little baby with her when she went.

These were pictures to impress, and there were others of the like sort. Taking advantage of a quiet half-hour after tea, I asked Mrs. Green how she came to take up Spiritualism and be a medium.

'I never took up Spiritualism,' she said, 'it took me up, and I have been a medium all my life. Spirit people I have seen as long as I can remember. As a child I used to play with spirit children, and not dream that they were different in any way from other children.'

'I suppose you were not long in discovering the difference?'

'Longer than you might think. It was all so natural; and it did not occur to me that my little playmates were not visible to everybody as they were to me. When I knew they were not of earth, my feelings changed.'

'How do you mean?'

'I don't know whether it should be said, lest I be misunderstood, but I am afraid of spirits—afraid, that is, for them to come near me.'

'That is rather singular, is it not, when, as I gather is the case, you are on such intimate terms with the other world, and find its beings so natural in appearance and character?'

‘Yes, particularly as they are so natural that I often fail immediately to distinguish them from persons who have not passed over. I can’t explain the feeling, but it is very strongly implanted in me. I never attempt to speak to them, and if one comes near me I shrink away or even cry out. One of the photographs in Mr. Glendinning’s book, “The Veil Lifted,” is of me with a spirit form by my side. The spirit was necessarily quite close to me, and the peculiar expression of my features, and the attitude of shrinking away from the form, were due to my uncomfortable sense of its proximity.’

‘If you can’t explain, Mrs. Green, neither can I. Let us get on with the story. Was there mediumship in the family?’

‘My mother had the gift of second sight strongly developed, and could often foretell a death or a striking event. I myself can always feel when anybody related or dear to me is going to pass over. The first time I saw the Death Angel —’

‘The Death Angel! Surely now, I thought that dread personage was an altogether imaginary character.’

‘I have the same vision in each case, and I have come to call the spirit the Death Angel. I have never heard of anybody else seeing it. I was about sixteen at the time, and my mother and I were alone in the world. She was ill; and whilst I was at work in the factory where I was employed I heard my name, “Ellen,” repeated three times very distinctly. Fearing something wrong, I obtained permission to go home, and on the way, while passing through a large yard connected with the factory, I saw in front a form of dazzling white. There were no features distinguishable, but the form was that of a woman, clothed in a white robe of indescribable beauty. I put out my hand, a cold shudder went through me, and she melted away like snow under the sun. Hastening home, I found my mother unconscious; and when she came to herself I told her what I had witnessed. “My child,” she said, “I shall never get well. You have seen the spirit I always see when one I know is about to die.” And a day or two later she passed over. I have seen the Death Angel several times since, but only in the case of relatives or friends for whom I have a strong feeling of affection.’

‘What circumstance led you first to recognise yourself as a medium?’

‘The first communication I received that induced me to look at the matter in a new light was from my mother, some time after her departure. I was on the point of going to bed one night, and began to play aimlessly with a pencil and paper lying on a small table by the bedside. I felt some influence take possession of my hand, which began to move rapidly, and I had no power to stop or guide it. The candle went out of itself, and I had no recollection of getting into bed. I only knew that on waking in the morning I found a long message had been written, which told me of the work I had to do as a medium, warned me not to let it interfere with my other duties, and gave instructions to prepare for the change. That was twelve or thirteen years ago. I had no doubt whatever that the writer of the message was my mother, as not only was it in her name, but the peculiar cramped hand, and the characteristic mode of expression, were hers; and the fact has since been abundantly confirmed. After my mother’s death I went to live with a Mrs. Wild, a member of the United Methodist Connexion like myself. Mrs. Wild had been lately attending meetings of the local Spiritualists—this was at Heywood, where I was born and have lived all my life—and when she brought home stories of the wonderful doings at their séances, my curiosity induced me to suggest that we should sit at home and see whether the like things would not occur with us. At the very first sitting I was controlled, was rendered completely unconscious, and was spoken through by Mrs. Wild’s son, who had died thirty years before at the age of three weeks, and who gave facts that led to his recognition beyond any doubt in the family’s mind, affording a test that made Spiritualists of them from that night. This was the beginning of my active mediumship, and the beginning, too, of a course of persecution that cost me many an hour of bitterness and tears.’

‘So many mediums have that to tell. In what quarter did the trouble chiefly manifest itself?’

‘Well, my brothers and sisters of the Methodist persuasion did not fail to impress upon me by various ingenious and disagreeable devices that I was to consider myself an outcast and an adopted child of the Evil One. The minister himself took me in hand, and assured me that I was going headlong to the Devil. He was kind enough to admit that all that I told him was correct, but said that I was a sensitive, subject to evil influences. He failed to bring me to his own view of the matter; and things after that got so unpleasant that both the Wilds and I were obliged to leave the chapel and the Connexion for good and all. Then, subsequently, a scandalous attack was made upon me by a travelling lecturer, who by caricature and slander did his utmost to ruin my reputation. But I don’t want to pose as a martyr, and these things are at an end now.’

‘Detractors have given you up as a bad case, eh? You have done a good deal of public work, have you not?’

‘I went on to the platform nine or ten years ago, and since that time have been fully engaged all over the country. Without egotism, I can honestly say that I have been the instrument by which thousands have been brought to a knowledge of the truth of spirit communion.’

(To be continued.)

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IMMORTALITY—LIMITED.

BY NEWTON CROSLAND.

It will always be a grand question with inquiring minds, What do we mean by the words Immortality and Everlasting? And perhaps the answer will never be found to be quite conclusive and satisfactory, as it is susceptible of qualification and variation of inference. To most words there is an absolute and a conventional interpretation; and this explanation is particularly applicable to the word and the idea Immortality. We may mean by it something whose individual existence can never be terminated absolutely; or that we are not capable of measuring its duration. Now, in one sense everything may be said to be immortal, even a rose or an apple blossom; for although these things are very perishable, the particles which compose them continue to constitute part of the kosmos. Their individuality disappears but their essence remains. That which cannot be annihilated must surely be immortal, but nevertheless it is subject to the eternal law of change, and in this sense nothing which possesses form is everlasting absolutely.

The Immortality of the Soul is now a well established fact; but can we be quite sure that it has an independent self-conscious existence 'for ever and ever without end'?

When the material body dies, the soul, which is the spiritual body equipped with all its faculties, emotions, and intelligence, is at the same moment freed from its earthly bondage and prepared as an individual being to enter upon a new order of existence; but we are at liberty to inquire whether this state ever comes to an end, and to what end.

Now, I think it must be admitted that the soul is a limitation of form in time and space, and it is therefore subject to the eternal law of change. What sort of change?

I discard the idea of re-incarnation, as a base and untenable doctrine and superstition, and venture to advocate what we have been taught, viz., that in the spirit world there are seven spheres, one above another in glory and importance; and, according as the soul deserves promotion, it is exalted from one sphere to another; but this transition is only accomplished by going through a process of what may be called a death, in which the conditions and attributes of the deserted sphere are discarded and buried, and preparations made for entering on a higher life, new duties, and new blessings. In this way the soul progresses in its advance towards Deity, until it has fulfilled its highest destiny in the seventh sphere. What becomes of it then? You may take your choice of two beliefs; it either becomes an Angel of Light—one of God's special messengers—or it is absorbed in Deity, as part of His divine consciousness and bliss of Being. In this sense, then, it is a truth which has been revealed, that 'the soul returns to God who gave it.'

Is there a Hell? I hope there is. If there is not a Hell, there ought to be one, and I cannot conceive of God's government without such a means of training, discipline, and suffering as shall render the sinner fit for a better life in Heaven; for Heaven is something to be earned and won, not a blessing to be expected as a matter of course.

I do not think that the punishments of Hell are inflicted upon every individual sinner for ever and ever. I do not accept any such nonsense; but Hell, as a place or condition of punishment, must itself be everlasting, as there will always be plenty of souls ready for admission and deserving of its justice.

Now let us consider how we can best fit ourselves while on this earth for the joys and thus avoid the sorrows of the spiritual world hereafter. I believe that the only course open to us is to learn and to practise our duty towards God and man; and that the soundest teacher for attaining this end is the Church of Christ. As a Spiritualist, I disapprove of the practice of consulting and propitiating 'the spirits' respecting the conduct of our daily lives. We have always been warned by our spirits in these words: 'Do not pray to us—pray to God, and He will give us instructions concerning you.'

Now, here we must mark the cardinal difference between the teaching of the Church of Christ and that of ordinary conventional Spiritualism. The Church very properly discountenances 'consulting spirits,' and recommends us to pray to the 'Holy Spirit' to send His messengers to guide us in the path of duty.

In the magnificent collect for 'St. Michael and All Angels,' the Church has supplied us with the whole pith and marrow of true Spiritualism. Here it is: read it and acknowledge that

nothing grander can be found in the whole range of devotional literature:—

'O Everlasting God, who hast ordained and constituted the services of Angels and Men in a wonderful order, mercifully grant that as Thy Holy Angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ Our Lord. Amen.'

Can any prayer be more complete, more useful, more fruitful, more inspired?

The Church does not repudiate the existence and influence of spirits, it simply maintains that they must be under the guidance and control of the Holy Spirit.

In various publications I have read a good many sneers at the apathy, the creeds, and dogmas of the Church, but I have generally found that the writers never attend the services of the Church they criticise, and therefore they do not experience the soul-cleansing influence of her ministrations. I have also noticed that these unsympathetic critics utter more dogmas of their own in a few pages than are to be found in the whole of the Liturgy of the Anglican Church. What is a dogma? When you believe that you have discovered a truth you crystallise it into a sentential form, and then it becomes a dogma. I see no more reason for attaching a stigma to dogma than to the multiplication table, or to a proposition of Euclid.

If people would only make themselves acquainted with the work which the Church accomplishes, they would find how arduous it is, and how beneficial are its results. I am sure that I have derived more moral benefit from a single service in the Anglican Church than from reading many inspirational addresses delivered by controlled mediums. The Church must content itself with inviting and persuading: it cannot coerce. Some writers must have a very queer notion of the office and mission of the Church when they insinuate that in attracting the multitude it fails to compete with the museum, the picture-gallery, the theatre, and the music-hall.

We go to church, especially on Sundays, to be edified and to cleanse our minds and hearts of a great deal of perilous stuff—not to be amused. I therefore object to being lured away from this duty by secular attractions and entertainments.

A belief was formerly very prevalent—now exploded—that the resurrection of the 'body' meant the material body which was dead and buried in an earthly grave, and that at 'the last day' the Archangel summoned it to rise again to be re-united to its soul and to be judged before the tribunal of God.

St. Paul knew better; he taught us that the body to be raised was the spiritual body, and we have a right to assume that this resurrection takes place at the moment of death; that 'the last day' is thus experienced in all its majesty, and the trumpet of the Resurrection sounded to every human soul when emancipated from its fleshly bondage.

A 'HEALING PHYSICIAN.'

BY EDINA.

Reference has frequently been made in these columns to the spirit control of my daughter, who designates himself as 'Professor Sandringham'; and to the beneficent influence he has for years exercised on our household by his wise counsel and medical skill. Recently, I forwarded to the editor of 'LIGHT' a prescription emanating from him, and at the same time detailed the circumstances under which the medicine there prescribed was got and its beneficial results on the patient. Since that time another prescription was received, duly made up, and used with similar curative effects; and I had no intention of publicly dealing further with the subject, but for the somewhat extraordinary events which recently happened in connection with the ill-health of another member of the family; which in my opinion form a unique chapter in the history of spirit control, and may also be some benefit to those of your readers who may be similarly afflicted. I premise that this same member of the family was, about five years ago, completely cured of a troublesome and dangerous affection of the throat by the same beneficent control, who on that occasion diagnosed the disease, and prescribed a remedy through a trance medium (Mr. Alex. Duguid).

For the past four months one of the family has been labouring under a somewhat common, but painful malady, which, though not dangerous, bid fair to become chronic, notwithstanding the application of all the usual remedies. As a last resort,

I wrote a letter to Professor Sandringham, soliciting his intervention, and (as is our practice) placed it in the note book in which he usually writes his messages in the peculiar script he affects. Weeks passed, and he made no sign, although the medium had seen him several times. We have learned, however, to wait patiently for results from this source ; so we were not disappointed, only expectant, and meantime, having discovered a new patent medicine for the trouble by means of advertisement in the newspapers, this additional specific was got, and was in course of being administered with a certain measure of success. One evening in the first week of July (I forget the exact date) the medium was controlled by Professor Sandringham, and the message herewith sent, covering both sides of a sheet of note-paper, was written. The first portion entirely relates to the medium and her health ; but on the top of the second page the Professor makes reference to the malady from which the other member of the family was suffering, and the message goes on to say : 'The (name of patent medicine) you got, was really a cure ; but not very strong. I have a remedy, which I am afraid is too expensive, but really comforting ; chemists, few of them will sell it, but Duncan and Flockhart (our leading chemists) will likely possess it ; or send for the stuff I will quote here.' Then followed two words which appeared to be the name of a specific, but so unknown to me, and so improbable that I did not know what to think. The address of the chemist given was 'A. A. K., The Pharmacy, A., near B., Yorks.' Greatly as we have had reason to trust the Professor, I was still so much under the influence of the 'old economy' as to be afraid to go to Duncan and Flockhart's to inquire for a medicine bearing such a peculiar name. I first showed the prescription to a medical friend who knows about occult phenomena, and he positively assured me it was utterly unknown as a specific of any kind ; in fact, he had never seen two such words in combination, and the first word was to him incomprehensible. The inspection of a list of drugs and patent medicines at a druggist's did not disclose anything like it, so I had no alternative but to proceed to the extreme west of the city, where there happens to be a chemist who is a student of psychology. Though we were personally unknown to each other, the 'spiritual bond' made him at once interest himself in the matter, and, although he professed his utter ignorance of the specific, or drug, contained in Professor Sandringham's note, he proffered every assistance, and, as a first suggestion, he thought that at the Pharmaceutical Society's rooms I would find the address of the Yorkshire chemist who appeared to be the dispenser of it. On reaching the rooms I found them closed for the day, and my search was then directed to all the English directories kept at my club. The only result was that I found the name of the village (A.) had been correctly stated. Next day I met a member of the Bar who knows something of the occult, and in talking matters over, he suggested a search in the Advocates' Library. Thither we proceeded, and after a little exploration of the shelves, found a medical directory containing a list of the names of the chemists and druggists carrying on business in Great Britain. Under the letter A I found the village in question, and I was gratified to discover the name of the chemist mentioned in the prescription (A. A. K.). With this information I returned to my Spiritualistic druggist, who then informed me that the firm of wholesale dealers with whom he did the most of his business had a branch at York, and he would at once write to them to apply to the A. chemist for a supply of the specific, which we had now come to realise must have a 'tangible existence.' The result was that on Saturday, July 13th, we received from him a packet of medicine and appliances bearing the word specified in the prescription of Professor Sandringham, and which, up till now, had been utterly incomprehensible. The printed directions at once gave me the clue to the meaning of the second word ('Caloric'), and how it came to be used in conjunction with the first, and utterly unknown cognomen, and the originality of this specific, which is of American origin and was only invented and patented in Boston in 1892, at once became apparent. The cost of it, including postage, was 4s. 6d., thus bearing out the Professor's statement that it was 'expensive.' Its administration to the patient produced the most surprising results, so much so, that in a week she declared herself much better, and is now convalescent.

One point remained to be cleared up : Was the medicine got from the York branch of the wholesale firm, or from the chemist who carries on business at 'the Pharmacy A.'? I made the

necessary inquiries, and found the latter was the case ; the firm stating they had never heard of it before ; but had simply complied with the order and procured the drug from the rural chemist, whose name had been forwarded.

Since we received the medicine I have shown the prescription to another medical gentleman in large practice here, who stated it was utterly unknown to him, while at two large chemists' shops I made inquiries, with similar results ; and, summing up this extraordinary episode, it only deepens the conviction on our part of the existence in another sphere of activity *en rapport* with this world, of a 'healing physician' of much skill and resource ; who, although removed from this earthly scene, is still able to use our new remedial agents, discovered long after his demise, in the alleviation or cure of disease in persons still incarnate. This impels me again to ask the Psychical Researcher where the subliminal consciousness comes in here ? Telepathy can hardly account for this, neither will 'unconscious cerebration' ; in short, the Spiritual hypothesis is the only one tenable in accounting for this manifestation of healing power.

I have dealt at considerable length with this case, as it appears to be a singularly complete one as a manifestation of beneficent spirit intervention, and the editor of 'LIGHT' is quite at liberty to show the MS. of the prescription and the printed directions for use accompanying the medicine, now also sent, to anyone interested in the matter. It is quite possible the drug may be of service to others similarly afflicted ; but I don't feel called upon to act as an advertiser of this new specific. At the same time we shall be greatly pleased if, through the publication of this article, it can do good to others.

On application, the editor of 'LIGHT' has my full consent to give all needful information as regards the disease and the remedial agent prescribed by Professor Sandringham.

'THE REUNION OF CHRISTENDOM.' *

The suggestion of this book seems to be, that all historical Churches should reunite, on the basis of a common Episcopate, priesthood and diaconate, with the bare essentials of Christian doctrine, as received in the early ages, and liberty in all minor points and non-essentials to each particular Church, all acknowledging one Spiritual Head, Jesus Christ, 'who is the tangible and visible manifestation of God to humanity.' In its breadth and simplicity this is a grand idea, but the trouble is that Jesus Christ, the Head, is not '*visibly*' or '*tangibly*' present. Here Spiritualism would at once come to the help of Mr. Earle and all those in sympathy with him. Why does not Mr. Earle ask for eleven others of the same mind with himself to make 'the mystic twelve,' and repair to some church or oratory, and there sit round the altar, in solemn silence, 'at midnight' (for that is the hour of His return), and for one hour await in faith and nothing doubting—one hour of silence, relieved perhaps by a hymn or a melody on the organ, to harmonise the circle ? I have no doubt that, if he did so, some messenger from beyond would manifest, sooner or later, if not at the first séance, at some other, if regularly persisted in night after night, at the same hour, and finally the Master Himself might crown such a holy circle with His manifested presence. Why not ? The Sanctuary lamp or the altar tapers would fittingly light the gloom until the glorious forms of those expected should appear and light all with their own celestial radiance.

But then the question would arise 'How shall we know Him when He appears ?' Would Mr. Earle recognise as the Christ one who sanctioned a Papal unity ? Or would the Pope recognise Him as the Christ who set His seal to Mr. Earle's idea of a united Episcopacy without a visible Head ? Would the Ritualist recognise a Christ who dispensed with all forms and ceremonies, or would the Evangelical recognise the Christ in one who approved of ceremonial, and sanctioned it by His presence ? Or, supposing the séance was held in an Evangelical church, or a Dissenting meeting house, would the High Churchman or the Roman Catholic recognise Him to be the Christ who appeared in such surroundings and approved of them ? Or would the adherents of *any* creed or ritual recognise Him to be the Christ, who viewed with indifference, or ignored, all creeds and rituals, and regarded only a right life, good thoughts, good words, good deeds, love one to another, and doing as we would be done by ? This is the point, the crucial point for all who look for a *personal* coming of Jesus of Nazareth. Will any Church accept

* 'The Reunion of Christendom.' By REV. W. EARLE. (London : Elliot Stock.)

Him who favours their opponents in doctrine and in ritual? Will Mr. Earle kindly vouchsafe an answer to this most momentous question for all who expect the return of a personal Christ? Were He to appear in the great cathedral in Gordon-square where He is daily, hourly, expected by that most faithful devoted people, would they (who ban all Spiritualism except as received by their apostles) recognise Him?

We ask these questions in all earnestness. Nothing can exceed the goodness, the sincerity and the faith exhibited in Mr. Earle's book; and with his hopes and aspirations for unity we are in genuine sympathy. But how is it to be done? How shall all come into 'one fold and acknowledge one shepherd'? Of all Churches, the Catholic seems to approximate to this ideal the closest, but it is by turning out all who agree not with her, even as in the early centuries she turned out the Gnostics, and as the Anglican Church turned out the Methodists. But all this seems to be changing now, and a greater spirit of charity and comprehensiveness is spreading over the Catholic Church. Is not *this* the SPIRIT OF CHRIST in its highest manifestation? M. A.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

The Proposed Training School for Mediums.

SIR,—The appeal in your columns for funds with which to establish a training school for mediums is one which must interest all Spiritualists; but I gather from it that *young* people are to be admitted as students.

It is worth considering at what age mediumistic persons should naturalise themselves (as it were) in the Unseen. Ought they not first to be good citizens of the Seen?

Another question arises as I write. Would such a school increase or lessen the number of mediums available for test purposes? If mediums were there developed under progressive conditions, it seems to me that they would very quickly pass the stage at which they would permit themselves to be used for the production of physical phenomena.

Then again, a year (even a month) may be long enough for the development of any physical phase of mediumship, but no one can possibly be well-educated, and carefully trained in body, mind, and soul in so short a time. If music be a necessary (or even a highly desirable) part of the education, the student must have overcome technical and theoretical difficulties before entering the school for mediums.

I take it for granted that no religious test would be imposed on those desiring to enter as students; those in authority would therefore of necessity need to be large-minded and tolerant of all forms of faith, for mediums are of all creeds. I shall await a more detailed plan with great interest. M. M.

Life in the Unseen.

SIR,—In 'LIGHT' for July 20th, a letter signed by 'Alfred H. Ricketts' contained suggestions that express a deeply-seated desire of my own.

The writer proposed that disembodied spirits should, above all, be asked to describe, as far as permitted, and 'in terms suited to our mundane intelligence,' the conditions of the existence they have entered. Simple realistic details of the manner of being that our near and dear have become since they ceased to be our fellow-creatures here would help to bridge the gulf that seems fixed between the living and (so-called) dead. Our utter ignorance, or, at best, vague surmise as to such details form, in fact, the awfulness of the gulf that yawns between those who have passed and those that remain. We might ask the communicating Intelligence what form the disembodied spirit takes on leaving its earthly one. Spirits have told us of pausing beside their newly-quitted bodies, of gazing on them, of hearing the lamentations of the bereaved; but they have not told us what form they themselves were conscious of, with what eyes they gazed, with what ears they heard.

Did they immediately become conscious of a shape resembling the human one they had quitted, or otherwise? Do they breathe, sleep, eat? Do they employ themselves in somewhat similar ways as when on earth? Does the painter paint, the musician make music, the writer write? Are there agricultural industries, &c., or does the occupation of spirits alter altogether from their earthly one?

These are but a few of the questions one would seek comfort in asking. Above all we should find it, I think, in being told what form the spirit is clothed with on leaving the flesh, and if resembling the earthly garment it outlasts and by which we knew it. We can imagine it subject to such spiritual change, as from age to the vigour of renewed life, from sickness to health, &c.

Probably the connecting link of intellectual mediumship would always be necessary to convey any special spiritual knowledge from mind to mind across the gulf. M. B.

[Surely these things have been told us, again and again.—ED.]

Answer to Inquirers about the Healing Art.

SIR,—It is now a long time since I commenced to receive letters from, to all appearance, readers of 'LIGHT,' desiring to know if I give lessons in the healing art according to Mesmer's theory, or that of massage. I answered everybody in the negative. During the present year I have received many other letters with the same question, not only from people resident in England, but from others in America, who desire to know if I profess to transmit knowledge on the matter, and if so, what my charge would be. But, as it will be impossible for me in future to answer personally every inquirer, I beg you kindly to allow me to say to the public, through 'LIGHT,' that I do not profess to give such instructions, being, as I am, perfectly sure, by my own study of the matter for many years, and by what I know about many others, that it is not the mere process of using the hand, the arms, and even the feet in one way or other which produces the effect of curing, but that this result is due to another cause yet unknown. And even possessing this, it is necessary in many cases that the operator be acquainted in some degree with the 'fundamental sciences' so as to be able to adopt the proper process. This must be borne in mind, in order not to be deceived by erroneous ideas.

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Atlantis.

SIR,—Mr. William Oxley, in 'Modern Spiritualism according to the Teachers of Theosophy,' tells us that there is not a shred of historical or any other evidence to prove that the lost island of Atlantis ever existed. In view of the very careful and elaborate analysis of the various sources of evidence in support of the story of its existence collected by Donnelly, and printed in a book entitled 'Atlantis, the Antediluvian World,' Mr. Oxley will, I hope, excuse my saying that his attitude towards this most interesting subject is almost as antediluvian as the island in question. Mr. Donnelly represents the new school who, profiting by the latest discoveries in the various departments of modern science, enters on his investigations from a purely scientific point of view, and does not permit his mind to be biassed by the prejudices of what I may perhaps be permitted paradoxically to call an educated ignorance. Geology, botany, the questions of race and fauna, comparative study of the story of the deluge as told by various nations and kindred questions, make up an evidential whole which, while falling short of absolute proof, lifts the question far above the mythical stage at which Mr. Oxley places it.

I think, therefore, that, as the question of Atlantis is now brought within the range of rational argument on scientific lines, by the ability and industry of Mr. Donnelly, a discussion of the evidence which lends colour and probability to the Egyptian's story would be of greater interest than the prejudiced account here baldly presented. That it is prejudiced is evident, for Mr. Oxley, in delineating the story as told in the 'Timeus,' assumes quite naturally, and as a matter of course, that the Priest of Saïs told it to Solon in order 'to flatter' his national pride, thus showing that even so severe a stickler for unadorned truth as Mr. Oxley does, on occasions, insert an inference of his own as though it were a fact.

At the end of his article, Mr. Oxley calls for objective proof of the existence of those most advanced products of human evolution known in this latest presentation of Theosophy as 'the Masters.' He at the same time tells us that he is an occultist, and I have read a book of his of occult value with great pleasure, yet I am quite at a loss to understand his position in this matter, for, whether of our school or of any other, an occultist would, I should have thought, require an occult proof of things occult in view of the recognised delusive nature of sense perceptions. I would ask, in fact, how we are to recog-

nise objectively a Master if we see him. By his goodness? But goodness is not possessed only by Masters. Because he can produce phenomena? But, if he does, shall we believe him other than a trickster, as so many believe Madame Blavatsky to have been? By his wisdom? But, if he tells us things unknown to European culture, how are we to understand him unless we have been previously trained in such things? Shall we not put him down as a charlatan and a romancer?

For these and other reasons, I cannot see any sense in this demand for objective proof of the living Mahatma; for I cannot see how he could prove himself to be himself to those who have not reached in some degree to a kindred level of spiritual thought. When, in the course of time, the nature of thinking will be generally realised, and we shall perceive that thoughts which now appear to be original with ourselves are really drawn into our minds from sources external to ourselves, then indeed we shall have hold of the end of the thread which will lead us into the presence of those Souls whose higher evolution places them, at present, beyond the objective reach of many of us.

THOS. WILLIAMS, F.T.S.

Spiritualism from 1855 to 1895.

SIR,—Mrs. Emma H. Britten has two articles in 'LIGHT,' one on 'Organised Action,' dated July 6th, and the other on 'Training College for Mediums,' dated July 13th. They assert a painful diminution in the speed of the progress of Spiritualism, and, therefore, the need for *something* to be done, and suggest a building erection, with tutors, and governors, and matrons, to educate the medium scholars for outside duties. I desire to reply as tersely as possible, basing my reply on the facts as stated by Mrs. Britten, who is a recognised, fluent platform speaker on Ethical Spiritualism, principally in the north division of England. The said details are:—

'When I first returned from America to my native land, I found admirable mediums opening the way for investigation, through whom the divine "music of the spheres" lifted up the souls of the wise, the learned, and the noble; our public gatherings, promoted by the most influential persons in the country, including writers, editors, thinkers, and persons whose rank and talents could not fail to command alike respect and impel research. Why such a *mighty change* has shrouded the spirit of our great movement into little less than *midnight gloom*, I am not prepared to say.'

In reply, I am sorry to say that in these latter days certain tendencies and teachings have blighted the original Spiritualism of 1855 (a Spiritualism advocated by 'orthodox' and unorthodox persons combined) of the *vital fact*, interesting to all humanity, that at physical death the mind-life we call spirit, and its soul-body, sometimes called the 'spiritual body,' continue to live, to move, and act with increased vigour, and that we, by physical evidences, demonstrated it over and over in the quiet of family life, with the result that we had Spiritualists with religious opinions, Christian and semi-Christian in the Churches and out of the Churches: we were as one, yet many.

In 1855 and after, when D. D. Home, followed by Mr. Redman, Mr. Squires, and others in whose presence was demonstrated to us the fact that defective eyesight alone prevented us seeing our passed out relatives in their dual condition of spirit and soul body; and, to overcome our defect, they could and did intelligently toss solid furniture, and float men and women in the air as easily as unseen air could unintelligently toss a piece of paper in the street; away went the atheism of scores of scientific and business men; away went the fears of church-going persons that the narratives of miracles in the Bible might be only myths, or only for the life of the Apostles; away went our British unbeliefs and fears, and on came the joy and happiness that we knew our kith and kin were near us still as 'ministering spirits,' sent forth to help us in our earth duties under divine sanction. Those men and women, very many of them leaders in London society, belonged to the Churches of England, and Nonconformist chapels, and science halls; each retaining special religious views untouched, but consolidated on the foundation fact of continued soul-life at physical death. Then came the tendencies and teachings to which I have alluded; and the 'midnight gloom.' But the change from 'midnight gloom' to bright sunshine is easily obtained by each religious beliefist leaving his belief on his home shelf for private use and enjoyment. Get out of egotism into the fresh air of heaven; shake hands with your neighbour whose belief-face is not quite your family

type; recognise that the sunshine of Divine affection streams on him as well as on you—on you as on him. That sunshine is, to us thinkers, knowledge, in which we can bask in one common joy as 'Spiritualists.' Let us feel an ardent desire to avoid, to discountenance, belief disputations at social gatherings. Our *only* creed in public is, and is to be, 'LIFE HEREAFTER.'

South Norwood, S.E.

J. ENMORE JONES.

Spiritualism and Theosophy.

SIR,—I have read with much profit and pleasure the article on the 'Origin of Modern Spiritualism according to the Teachers of Theosophy' in your issue of the 20th inst. It calls to mind some suggestions I have long wished to make with regard to a matter of great interest to Spiritualists and all searchers into the hidden side of nature. Since the teachings of Spiritualists, psychic researchers, thought-readers, hypnotists, and kindred bodies have been before the public, it has become a common occurrence for those totally ignorant of occult laws to experiment in 'Borderland' science, with the result that many families have found 'mediums' living unsuspected in their midst. All who have the care of immature and sensitive natures must be anxious to know whether such experiments are likely to lead to injury of mind, body, or moral balance. It would be of immense benefit if some account could be published of the records of professional mediums as to health and character after a course of psychic experience. Perhaps the columns of 'LIGHT' might serve to bring counsel to perplexed parents and guardians on this important point.

I believe it is taught by Spiritualists that not all the phenomena produced at séances are the work of spirits. To what entities are the residue to be attributed? I cannot help thinking that some care ought to be taken to separate the teachings of learned authorities from the possibly careless or ignorant assertions of those who profess to found their arguments on the instruction received from accredited sources. Spiritualists are not always unanimous, and some, at least, feel indebted to the teachings of Madame Blavatsky for a wider and deeper insight into the mysteries of being, and recall the fact that she has recorded (in the 'Key to Theosophy,' p. 30) her belief in 'spiritual' Spiritualism.

The difference between the teaching of the Spiritualists and the Theosophists appears to be that one says the spirits of the dead descend on earth, while the other school declares that it is 'the spirits of the living that ascend to the pure *spiritual souls*.' In truth, there is neither *ascending* nor *descending*, but a change of *state* or *condition* for the medium. The body of the latter becoming paralysed or 'entranced,' the spiritual Ego is free from its trammels, and finds itself on the same plane of consciousness with the disembodied spirits. 'Hence, if there is any spiritual attraction between the two, *they can communicate*.' Spiritualism and Theosophy together have done more to combat the inroad of materialism during the past twenty years than all the Churches put together, and they have given back to the hungry soul faith in divine justice and the immortality of the man. Why then should they turn aside from their proper work of light-bringers to pick holes in each other's armour? Surely it would be wiser to find out where they agree, than to spend time by the way in wrangling about differences. Mr. Oxley wisely repeats the adage, 'They who dwell in glass houses should not throw stones.' Few of us would like the teaching of our society, sect, or church to be judged by the sayings and doings of the members thereof, and if Theosophists have not the grace to do unto others as they would be done by, it cannot be laid to the charge of the founder of their Society, who preached tolerance and forbearance and non-interference with the belief of others, in season and out of season. Present events show how little her teachings have been taken to heart.

K. E. M. C.

We observe that the controls of Mr. J. J. Morse promise to lecture on Sunday evening next at the Cavendish Rooms on the subject of Re-incarnation. To those persons (and we have reason to believe they are fairly numerous) who are interested in this question we commend this opportunity of hearing the views of an advanced intelligence on the matter.

NEW EDITION. 'A Scientific Basis of Belief in a Future Life.' By JOHN PAGE HORPES. Sixpence. London and Edinburgh: Williams & Norgate. And all booksellers.